

To the Editor of the Christian Messenger:— I have been authorized by the Educational Committee of the Synod of the Presbyterian Church of the Lower Provinces to send you the enclosed statement, and respectfully request you on their behalf, and on behalf of the Synod for which they are acting, to publish it in your paper at as early a date as possible. By doing so you will greatly oblige those represented by

Yours truly,  
C. B. PITBLADO,  
Convener of Committee of P. C. L. P. on Education.

TO THE FRIENDS OF FREE UNSECTARIAN EDUCATION THROUGHOUT NOVA SCOTIA.

1. "That the filial bearers of this Church be directed to take such measures, as they may deem proper, for bringing the state of the educational question before the people under their charge at as early a day as possible.

2. "That the Synod call upon the people of our Church, to guard with the greatest vigilance, the interests of our educational system, and to use vigorously, all legitimate means, to secure in every place its efficient and practical operation. The Synod further expresses the opinion, that those public men, who are not prepared to carry out, in their integrity, the provisions of the law, should not receive the support and countenance of our people.

3. "That this Synod decidedly protest against any attempt of the members of the House of Commons, or others, to deprive the Local Parliaments, of their constitutional rights, by forcing upon the Lower Provinces, a system of education, repugnant to a vast majority of the people.

4. "That this Synod record their emphatic disapproval of the past and present administration of the School Law in Nova Scotia, in allowing its provisions to be openly ignored or evaded, in favour of a particular denomination, to the great detriment of the best interests of education, throughout the Provinces.

5. "That this Synod declare its firm attachment to the principle of Free non-sectarian education, and would strongly protest against any effort to alter the existing law, for the purpose of imposing on these Provinces the Separate School system."

We republish from the Minutes of Synod the forgoing resolutions. They express the deliberate and unanimous opinion of the highest Court of our Church upon matters of the most vital importance to the welfare of our country; and we earnestly request for them your careful consideration.

Not one moment too soon has the Synod spoken. The crisis has come. The election for members to the Local Parliament is at hand. The time for preparation is short. To carry out the spirit of these resolutions we must act with decision and promptitude. The unanimity and determined character of our Synod's action are a cause of thankfulness; and now that we are forced into a contest, upon the result of which the best interests of education will largely depend, let us engage in the struggle with the firm determination never to relax our efforts till the great question has been settled, not in favor of any party or sect, but, on the broad basis of public welfare.

We have a school law designed to secure free unsectarian education to our whole Province; but as hitherto administered it has failed to accomplish its object. Separate Roman Catholic schools are in full operation in the city of Halifax. Special educational privileges are granted to this denomination which are denied to all others. Abuses of the most glaring character exist in connection with educational affairs, and grievances have again and again been pointed out which require to be redressed; but every effort of the friends of education to remedy this state of matters has been fruitless, owing to the indifference of our rulers, and the strenuous opposition of ecclesiastics.

In some of the country districts the school law is openly violated in the interest of the Roman Catholic Church, without any honest interference by either the Council of Public Instruction or the Superintendent of Education. In fact, the power of the Romish Hierarchy over the administrators of the school law is exerting a most injurious influence upon the educational life of the Province.

The Pope has given his decision against our public schools systems, and the Bishops in his name have publicly declared that separate school, "nothing more" "nothing less" will satisfy their demands. Their resolution is fixed, and judging from the past we may conclude that they will not hesitate to use any means for the accomplishment of their purpose. They will, if they can, use the public funds of the Province, not for giving a thorough intellectual training to the rising generation of the country, but for teaching without restriction the peculiar doctrines of the Ro-

man Catholic religion and maintaining ecclesiastical functionaries and their peculiar institutions.

Our Synod has entered its most emphatic protest against supporting separate sectarian schools from the public funds; and it calls upon you to resist every attempt to repeal our school law, which if honestly administered would confer an unspeakable boon upon our Province. It is for you as citizens to give practical effect to the utterance of Synod on these matters. The sacred trust of the franchise is in your hands to be used against the arrogant assumptions of the Church of Rome, and in defence of your educational rights.

Do not forget that the most important question at issue in this struggle, is our educational interest. Both political parties for fear of giving offence to Rome are trying to ignore this vital issue. We must now endeavour to teach them that the preservation and efficient administration of our school law is an object of far more importance than the attainment of any party purpose. We need men in parliament who will defend our school system against all aggressors and endeavour to seek the faithful administration of our law, no matter what party is in power. In seeking this end we are happy to say that we have the cordial sympathy and support of all the Protestant denominations in the Province.

The danger to our educational interests is a real one. Intriguing ecclesiastics and time serving politicians are combined against us. Our Synod, in discharging a solemn duty, utter no uncertain sound on this matter. They ask for your hearty cooperation in their endeavour to maintain the existing school law in all its integrity, and to correct undeniable abuses that exist in its administration. They distinctly specify the way in which you can co-operate with them in the present crisis, viz. by withholding of support and countenance from those who are not disposed to carry out the law in its integrity. Let the electors test the candidates for Parliament upon the vital point before they commit themselves to vote for them.

Remember that upon the character of the men you elect to represent you, will depend the fate of your free school system in Nova Scotia. Any change made in the interest of Rome means for you increased taxation and less efficient schools. Protect yourselves against such wrongs by sending men to Parliament who are sound on the educational question. Rome is busy plotting and working to "pack the house" with those who will prove her pliant tools when she brings her pressure to bear on the future rulers of our country. Unless you are true to the cause of education in this crisis by selecting faithful men, you will regret it when too late. It once the demand of the Bishops, publicly made in their pastoral, be granted, it will virtually become the law of the Province for all time to come.

On the important subject of Education, accept of no equivocating pledges from your candidates. Firmly and promptly refuse to support any man who hesitates; and shew to trimmers and foes alike that a stern resolution to maintain your rights is the spirit of Nova Scotia as it was of New Brunswick. Teach your rulers that no tampering with educational interests, by either priest or politician, can be tolerated by the free people of this country.

Trusting that no true Protestant will betray his trust in the coming struggle, and repudiating all desire for "religious war," we leave the matter with you, praying that by your determined and unshaken action you may secure the preservation of our educational rights and the faithful administration of our school law, through the members whom you send to Parliament.

In the name of the Synod of the Presbyterian Church of the Lower Provinces.  
WILLIAM McCULLOCH, D. D.,  
P. G. MCGREGOR,  
ALEXANDER MCKNIGHT,  
JOHN FORREST,  
C. B. PITBLADO,  
ROBERT MURRAY.

Mr. Wall, the English Baptist missionary in Italy, calls his organization the "Apostolic Church of Jesus Christ in Rome," which, says a correspondent of the London Baptist, is simply a Baptist church minus the name, and is supported by the Baptist Mission Committee.

An honest man thinks a purse full of other people's money worse than an empty one.

For one look within, take ten looks unto Christ.

Correspondence.

For the Christian Messenger.

VALEDICTORY ADDRESS.

TO THE REV. JOSEPH MURRAY,—

Dear Brother.—As you have resolved to leave us, we cannot permit you to go without an expression of our love and esteem. And we are pleased to be able to state that during your term of labor as pastor of this Church you have not shunned fearlessly and faithfully to preach the gospel of our Lord and Saviour Jesus Christ. Your ministerial labours among us have been owned and abundantly blessed. Many souls have been converted, and many who had become cold and indifferent have been restored to Christian fellowship and usefulness, and the whole Church confirmed in the faith of the gospel. The social and religious interest you have so cheerfully manifested towards our families,—Sabbath Schools and prayer-meetings, and more especially the zeal and self-denial with which you laboured among us during the blessed revival of last spring have strengthened our love and esteem for you as a faithful minister of Christ. There are not many incidents in life which create more emotion than that which severs such a tie as exists between yourself and us. And dear Brother believe us that as you bid us farewell, we feel that sorrow which only a Church can feel that has been deprived of a much loved Pastor, who has labored so faithfully for the good of its members and of all men. As a further mark of our esteem we present you with this watch and chain, that as you look upon it you may call to remembrance the happy seasons that we have enjoyed with you in this sanctuary.

In conclusion dear Brother we assure you that our fervent prayer is that God will greatly bless both you and sister Murray and the family, and that your labors among the people to whom God has called you to preach the unsearchable riches of Christ may be crowned with abundant success.

In behalf of the Brooklyn branch of the Hantsport Church,  
WILLIAM REDDEN,  
Clerk.

REPLY.

Dear Brethren.—I thought I had conquered my feelings but this evening they spring up with redoubled strength. It has been a trial for me to decide to leave you, more especially since God has given me so many of you in the gospel. How pleasant to recall the sacred seasons both here and in your homes, when our hearts glowed with holy desire and heavenly love. When we drew very closely to the throne of mercy in pleading for our fellow men.

Now the time to part has arrived. I go because I believe that it is the wisest course; and that God has spread work for me elsewhere. And I am assured that the Great Shepherd will care for you and especially the dear lambs of the flock.

And as I look upon this beautiful token of your affection, I shall gather many valuable suggestions and be linked still closer to you by this golden chain of love. I shall be reminded that time is passing. That there is no room for jesting. Souls are perishing and I must win them to Christ.

I shall be reminded also that as human hands formed the time-keeper, so God has formed and set in motion the human machinery! and soon it will cease to move, soon there will be no need of watches, no necessity for saying good bye, for together we shall enjoy a room in our Father's mansion. Our separation at longest will be brief. Let us then be faithful to our vows, and our Heavenly Father will grant us a joyful meeting. In behalf of Mrs. Murray and family, as well as for myself, allow me to thank you for all your kindness, reaching its ultimatum in this evening's loving expressions and tangible tokens. And may our common Father answer our mutual prayer, and let the dew of Heaven rest sweetly upon us all.

J. MURRAY.

Brooklyn, Nov. 5th, 1874.

For the Christian Messenger.

IN MEMORIAM.

Bro. Nicholson was widely known, and deeply respected among Nova Scotia, as well as P. E. Island Baptists. Many of the readers of the Messenger, therefore, will not think the record respecting him as here given too long. It was read in connection with the funeral sermon preached by the Rev. W. B. Haynes, as occasioned by his death,

on the evening of Lord's Day, the 22nd inst.

DEACON DONALD NICHOLSON,

was born in this city Oct. 31, 1808. Thus at his death he was in his 67th year. He lost his father in early life, who perished in the war of 1812 between Great Britain and the United States. But a kind Providence took charge of him, and he never knew what it was to suffer want.

By-and-by he acquired his business, and entered upon that struggle for an honorable livelihood in which he so honourably if not so prosperously succeeded. Thus his life, if not the life of a great man, was far better; it was that of an honest man; as all who knew him confessed, while those who knew him best most frankly confessed it. While yet a child religious influences began to lay hold of his spirit. He was particularly impressed by a solemn prayer and blessing pronounced over his head by a pious uncle, who had come from a distance on purpose to see him. Who shall say that his religious life did not here begin?

As he grew up he had his thoughtless hours, but not betrayed into those excesses into which so many youths are so sadly drawn. The late Donald McDonald had already entered upon his extraordinary career while our brother was yet in the spring-time of his days. He, with many others, was deeply impressed by Mr. McDonald's ministry, and would of en resort to fields, and woods, and barns, that he might be alone with his God, and in secret seek his favour. About these same years the worthy brethren from Nova Scotia, of whom scarcely any now remain, Messrs James Manning, Dr. Tupper, and others, attracted his earnest attention. Thus the work of grace was carried on within him, as in many others, in those earlier days.

Some time about this period,—a little before or after the completion of his apprenticeship, our departed brother was seized with the asthma, which hung about him to the end of his days, and at last brought him to his grave. From this disease he suffered as few beside have suffered. Yet it was wonderful to many how he bore his sufferings, and "glorified the Lord in the fire." It may be asked indeed whether Donald Nicholson would have become the eminent Christian that he was, had it not been for his asthma.

In due season, as his Master sent him, the late Rev. Benjamin Scott came to labour on this Island. By-and-by he found his way to this city, and our late brother became one of his hearers. Having already adopted Baptist views he was ere long led to carry them out. So in the summer of 1838 he followed his Lord in baptism, uniting with the little Baptist church then existing in this city, and which through Divine grace, exists to this day. In later years he became a deacon of the church, and still wearing his honours as a deacon, he has at length passed away.

It may now be added, that as a man, a Christian, and an office-bearer in the church of Christ, he was firm, consistent, and persevering. We cannot claim for him the softer graces. He had too his prominent eccentricities. Yet it was universally felt respecting him, through his whole course as a professor, that if there was a good man among us, it was he.

As a deacon he "magnified his office" by fulfilling it. The illness that had been growing upon him for years prevented him from appearing among us of late as heretofore. Yet as a rule, with him, through his official life, when his office summoned him, he was at hand. He was a deacon indeed—that is a servant in the church—a servant of our Lord Jesus Christ. To him may well be applied the inspired description,—"They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Such was deacon Donald Nicholson. What a crown he now wears! What an example he has left behind him! May the good Lord give us grace to profit thereby!

Our brother had looked for his end for months. He had had his warnings from previous sicknesses—one when he was thrown out of a carriage some three years ago, from which none expected him to recover. He did recover in part, however, from the above attack. But at last he came where death demanded its own, and would take no denial. And nobly he met the solemn crisis. In life, amid manifold sorrows, he had whispered no murmurs. In death, he spake no words of fear. Brave by nature, emboldened by grace, his whole utterance and behaviour seemed to say, "O grave where is thy victory? O death where is thy sting?" He felt his

Master's arms beneath him, and, full of tranquility and hope, he looked serenely and cheerfully forward to the bright and lofty prospects which opened before him. His complaint withheld him from much utterance, but when he did speak he spoke like a hero and a saint. He knew little about rapture or exultation during his last illness. There was in his dying experience, however, what there was in that of Paul, when he said, "I know whom I have believed."—"I know whose word I have taken, and know that it shall never fail."

There was, nevertheless, one striking exception to his usually calm and quiet frame of mind. It occurred some two or three days before he was taken away. He was roused up to testify on behalf of the spirit which burnt and glowed within him. What he said, as he was borne along by his emotions, it were hard to recall. Yet for once he was made to rejoice and be glad in his God. When reminded, at one time, of his dignity as a Christian,—"Yes," he responded, and almost shouted out his words,—"I AM A PRINCE." At another time, when the conversation turned upon the living union subsisting between God and his people, he evidently had upon his mind that sublime language of our Lord,— "And the glory which thou gavest me I have given them; that they may be one even as we are one, I in them and they in me, that they may be made perfect in one." Thinking upon these words, he drew these three grand inferences;—"I am one with Christ: Christ is one with his Father: and the Father, and Christ, and I are bound up in one glorious unity." Higher than that he could not climb. Soon after this the conversation stooped from its loftier heights. And yet it did not at once fall earthwards. The mind of the dying saint lingered among the heights to which he had soared ere it returned to its more familiar depths. It scarcely reached those heights again although every one whose heart was warm towards Christ who saw him throughout that day bore witness to the heavenly, Christian-like character of his utterances so long as he was able to give them forth. This was the last blazing up of the heavenly fire that burnt within him ere it was transferred to shine in higher skies.

It was on Thursday, the 5th inst., that our brother conversed in the manner above described. On the following Lord's Day morning the 8th inst., he passed away. About 8 o'clock that morning, distressed by some of his dying symptoms, he cried out, "Oh! I would not live always." By and by, seized with extreme restlessness, he expressed a wish to be removed into another room. He was kindly advised to keep quiet, and encouraged to play the man, as he was wont to do,—and lie still, like one who looked and longed to be "with Christ, which is far better." He instantly acquiesced. "True," he rejoined, "I do desire to depart, and to be with Christ, which is far better." These were his last words. Soon after pronouncing them, he heaved his last breath, and was with Christ, indeed, and forever. So, just one fortnight ago to-day our brother "slept in death to wake up with God."—Communicated by J. D., Charlottetown.  
Nov. 25, 1874.

JOHN SHAFNER, SENR.,

of Williamston, Annapolis Co., was called to his rest, Oct. 12th, 1874, in the 79th year of his age. Bro. Shafner when a lad of 12 years, living at Lower Granville, was led by the Holy Spirit under the ministry of the Rev. James Manning, to seek pardon and salvation through Jesus Christ, and was very happy in the love of the Saviour. When a young man he moved to his late residence, where he enjoyed the faithful labours of the Rev. T. H. Chipman, which were greatly blessed in leading our Bro. to unite with the people of God. He was baptized more than 50 years ago and united with the Baptist church at Nictaux and continued a worthy member until called to unite with "the general assembly and church of the first born which are written in heaven." Bro. Shafner was blessed with a very pleasing and profitable gift for exhortation by which he often comforted and edified his brethren. He was warmly attached to the church of Christ and the house of God. When health and strength permitted he was at his post to meet with his brethren, and encourage the minister in his work. His beloved companion preceded him six months to the rest which remaineth for the people of God. They had nine children, four sons and five daughters, all professors of the religion of the blessed Saviour—one son and daughter went before them to the better land. The